DOCUMENT RESUME

ED 119 457 FL 005 384

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TITLE How Shall We Humanize Foreign Language Teacher Training?
PUB DATE 19 Nov 73
NOTE 19p.

EDRS PRICE MF-$0.83 HC-$1.67 Plus Postage
DESCRIPTORS Bibliographies; *Humanistic Education; *Humanization; Human Relations; Interpersonal Competence; *Language Instruction; *Language Teachers; Psychoeducational Processes; Psychological Needs; Sensitivity Training; *Teacher Education; Teacher Education Curriculum

ABSTRACT

In our concern with passing on information and acquisition of specific skills, we lose sight of the essential goal of education as the improvement of the quality of life and the development of sensitive, self-actualizing individuals. As teacher educators, we must teach students a humane approach in the classroom. Through a sensitive examination of the target language and culture, students can sense the reality and authentic meaning of the foreign language. Language study permits new self-awareness and a larger perception of the world. Teacher trainees can be made aware of the use of human development techniques in language education. Teacher education must consider the needs of the student teacher, to enable him to discover the teaching behavior that best suits his needs and goals. To answer some of these needs, a seminar is run concurrently with practice teaching to explore problems and experiences among instructors and student teachers. By discussing feelings and anxieties students may understand their own reactions to teaching, with group support. Guest speakers lecture on communication skills, simulation techniques and group dynamics; field trips are taken to drug rehabilitation centers and resource centers. An extensive bibliography of resources in humanistic teacher education is included. (CHK)

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AMERICAN COUNCIL ON

THE TEACHING OF FOREIGN LANGUAGES

HOW SHALL WE HUMANIZE FOREIGN LANGUAGE TEACHER TRAINING?

Annette S. Raslaw
November 19, 1973

There is a passage from a poem by T. S. Eliot that poses some painful questions which are somehow pertinent to our theme:

> " . . . Where is the Life we have lost in living?
> Where is the wisdom we have lost in knowledge?
> Where is the knowledge we have lost in information?
> The cycles of Heaven in twenty centuries
> Bring us farther from God and nearer to the Dust." [1]

Do these words trouble you as much as they do me? In our concern with the passing on of information and the acquisition of specific skills, we may well have lost sight of the essential goal of education as the improvement of the quality of human life and the development of feeling, thinking, growing persons - individuals who are capable of self-actualization, of reaching for the best within themselves and of responding to others with sensitivity and compassion. This has been a tragic mistake for, as someone aptly put it: "students do not need merely to earn a living; they seek to learn a living."

We, the graduate institution, are in a unique position to make a difference, for we teach teachers, and we must begin to do so in a manner that will eventually lead them to create a humane atmosphere in their own classroom, and to approach their discipline in terms of its human meaning and its human content.

A colleague experienced an incident which relates this need to our own discipline:

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> "I remember discovering, the first moment I was in France, that I hadn't really believed that there were real people who spoke that funny language I studied in school and college. That unexpected faint surprise revealed that part of me suspected all along that French was an elaborate hoax by schools and teachers to give me something difficult to learn." [2]

Our trainees must be helped to see that in the process of attempting to analyze too much, we dehumanize the foreign language and reduce it to sterile skills. Nor can they be allowed to forget the reality to which it makes reference. Through a sensitive examination of the target culture they can enable their students to enter into that reality and to begin to perceive the authentic meaning of the foreign language. Furthermore, if it is true that we do not know what we think and what we feel until we are able to put it into words, our trainees can be helped to see how the study of a foreign language permits new depths in self-awareness and new dimensions in the perception of our world. The very example which Nelson Brooks used to underline cultural contrasts can also be utilized in terms of the opportunities for increased perceptual awareness: the French word petit déjeuner means just that, a small meal. The English word breakfast adds an awareness of the fact that this meal is specifically used to break the fast. So many have bemoaned the fact that, as human beings, we hang suspended between our vast potential and our inescapable limitations. God only knows how we yearn to fulfill the one and to accept the other. Without promising any miracles, the study of foreign languages can bring us a little closer to both and neither we nor our trainees ought to forget that.

Finally, our trainees can be made aware of the growing trend toward the utilization of human development techniques in the foreign language. Many feel that these techniques make it possible to share mean-

ingful experiences and deep human feelings that represent Real Communication in Foreign Language. In a book by that name Virginia Wilson and Beverly Wattenmaker suggest various awareness and communications exercises that can be used in the foreign language classroom. They further relate sequential human development tasks to sequential grammatical structures so that self-awareness, group trust, and language skills may grow together. I suspect that these will be discussed in greater detail this morning, and there are numerous ways of adapting these techniques to the needs of teacher trainees. In all honesty I must admit to a personal concern about the invasion of privacy that this approach may represent on occasion. I also gently question whether we as teachers have sufficient knowledge of human nature, human behavior, and what is involved in mental well-being to utilize it in exclusively constructive ways.

Yet there are anxieties, fears, doubts, and longings which teacher trainees will probably discover when they are exposed to their first teaching experience. These are most probably shared by all of us and could benefit from honest discussion and examination.

This brings me to our second concern in the humanizing of Foreign Language teacher-training. Teacher education has been traditionally concerned with the needs of youngsters and has failed to seriously concern itself with the needs of the student learning to become a teacher. Yet it is by responding to the needs of the teacher as a person that we enable him to discover the kind of teaching behavior that he will be comfortable with and that will eventually serve the needs of his own students. Furthermore, it is not likely that he will seek to establish

a humane atmosphere in his classroom unless he himself is treated humanely.

In exploring ways in which we can respond to some of these needs, I should like to limit myself to the use of a seminar given concurrently with the practice teaching. Assuming that we are still dealing with the traditional form of practice teaching, and I suspect a great many of us are, this represents a culminating experience and it is assumed that, by then, students have achieved a satisfactory level of competency in the various aspects of our foreign language discipline and have received training in the skills needed to take on their role as facilitators of learning. The seminar, then, is not a methods course. To borrow a phrase from Sylvia Ashton, it can have an organic shape, becoming a vessel in clay so we can put into it anything we like. [3] It can concern itself with persons.

Again, let us assume that we have carefully placed our students with teachers whose creativity and dedication were known to us. Perhaps these can be invited to the first session of the seminar. There, over coffee, all the student teachers and cooperating teachers can become acquainted in an informal setting and the responsibilities and expectations of each can be defined. Such a joint meeting can be repeated half-way through the semester. With each person contributing a small item, you can build a feast of wine, bread, cheese, etc. and use the opportunity to discuss problems and progress. Under these circumstances the relations between trainees and cooperative teachers take on a much more personal nature.

In the beginning, the seminar can be used simply to discuss common

problems and experiences. Questions such as "Why do you suppose that happened?", "What were you trying to do?", "How else might you have done it?" can help to clarify goals and to indicate that there are many good and valid ways of teaching. It is true that research has shown that certain types of teacher behavior are more likely to bring about learning than others. [4] Trainees ought to be familiar with such research. Yet I personally feel that each human being must be true to himself and we cannot ask our trainees to accept disguise as a way of life. For that reason I believe that we can help them to clarify goals, we can expose them to various possible techniques, and then we must give them the freedom and the dignity to discover their own way of bringing about the desired result, to discover the teaching style which best fits their own personality. This discovery can be encouraged in a number of ways. A video-tape or tape recording of a class session can be discussed in seminar in terms of a comparison between actual performance and how the trainee had perceived it, and between the taped interpersonal relations and the trainee's actual feelings. It is also possible to utilize the Flanders or Moskowitz observational systems to objectively investigate the humaneness of the interpersonal process in the classroom. However, I would want to use these in a non-judgemental manner, simply as a means of enabling the trainee to become aware of interaction patterns, and, as he feels the need, to explore ways of improving them.

To further increase self-awareness, student teachers can be asked to keep a daily diary of classroom events. The important thing is not what they taught, but how it went over, the kinds of things that occurred, and how they felt about them. My own experience with this has been that, after a slow start, students began to get closer to their own feel-

ings and from week to week they became increasingly more honest in writing down their fears, frustrations, joys and disappointments. I could then respond to these on a one to one basis by writing comments in the margin. It's amazing how close one can get to another human being in this manner!

If a supportive atmosphere is provided, such feelings will eventually surface in the seminar as well. It will help trainees to discover how many of their problems and anxieties are shared by others. They may begin to contribute helpful suggestions to each other and to care about each other's success.

As a teacher trainer I personally find it helpful to occasionally substitute in the public schools. Without this direct contact with the realities of the situation, I found that my students' problems tended to become remote and I could not respond in total honesty. I now find it helpful to add my own insights during seminar discussions.

In the two or three minutes remaining, allow me to share some other humanizing activities I found I could put into my seminar vessel: An invitation to lunch at my home not only provided an opportunity to know each other better as persons, but made it possible to raise and discuss some of the problems faced by women who carry the dual responsibility of home and career. Several of my students were married women and the discussion seemed most welcome.

At various other times I invited guests who were experts in a field not usually touched upon in the training of teachers, but which could provide our students with very valuable knowledge. Thus, a colleague devoted a session to the art of communication, another donated a session

on simulation techniques, still another demonstrated communications exercises, and so on. We also took several field trips. For example, we spent a day at a drug rehabilitation center where a medical doctor spent considerable time discussing ways to recognize the symptoms of drug abuse and offered suggestions on how to deal with the situation within the classroom. We spent two sessions with Professor William Schwartz of the Columbia Graduate School of Social Work exploring how group dynamics can be made to work for you in the classroom setting, and how teachers can make effective use of the self as instrument. Finally, because teachers need to discover the many resources which are available to them outside as well as inside of themselves, we visited a publisher of Realia, the Cultural Services of the French Embassy, attended foreign language conferences and so on. These occasions provided further opportunities for examination of goals, both individually and as a profession.

I realize only too well that these remarks have not provided any answers, but I must ask with Benjamin DeMott: "Do we as teacher trainers really have the right to act as though we could face the puzzle of human learning with its slim certainties and behave as though everything does finally add up?" [5] Do not Kant's words remain as true today as when he first uttered them?

> "Man can only become man by education . . .
> It is noteworthy that man is only educated by man . . .
> that is, by men who have themselves been educated . . .
> Were some being of higher nature than man to undertake
> our education, we should then be able to see what man
> might become." (Kant, Education)

In spite of our deep yearning, as teacher trainers we cannot transcend our human limitations, but we can contribute our human compassion and our human concern to the creation of human teachers.

FOOTNOTES

[1] T. S. Eliot, "Choruses from the Rock," I, Selected Poems, 1954.

[2] Peter Elbow, "Exploring My Teaching," Society for Religion in Higher Education, p. 4. (Based on a speech given at the Annual Meeting of NCTE, 1969).

[3] Sylvia Ashton-Warner, Spearpoint: Teacher in America (New York: Alfred A. Knopf, 1972), p. 169: "The organic shape of the morning is a vessel in clay . . . symmetrical, good to look at, exciting to feel, and when it is dried and firm you can relax and use it."

[4] cf. Sister Mary William, "Interaction Analysis and Achievement: An Experiment" in Jerald A. Green, Foreign Language Education Research: A Book of Readings (Chicago: Rand McNally & Co., 1973); David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia, Taxonomy of Educational Objectives: the Classification of Educational Goals Handbook II, Affective Domain (New York: David McKay Co., 1964); Kurt Lewin, "Group Decision and Social Change" in Readings in Social Psychology (New York: Holt, 1947); E. Brooks Smith, Hans C. Olsen, Patrick Johnson and Chandler Barbour, editors, Partnership in Teacher Education (Washington, D.C.: AACTE, 1966); Philip W. Jackson, Life in Classrooms (New York: Holt, Rinehart & Winston, 1968); Arthur W. Combs, "Educational Accountability from a Humanistic Perspective," (from a small discussion presentation, Annual Meeting of the American Educational Research Association, New Orleans, February 28, 1973); Don P. Hamachek, "What Research Tells Us About the Characteristics of 'Good' and 'Bad' Teachers," Society for Religion in Higher Education.

[5] Benjamin De Mott, Supergrow: Essays and Reports on Imagination in America (New York: E. P. Dutton and Co., 1969), p. 146.

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Bibliographical Suggestions for Further Exploration into

HUMANIZING FOREIGN LANGUAGE TEACHER EDUCATION

I. The Contemporary Setting

II. Teaching Role and Exploration of the Self

III. General Works with Implications for Foreign Language Education

IV. Foreign Language Learning

V. Teacher Education: Philosophy/Programs

VI. Performance-Based Teacher Education (points to consider--since it appears that we are headed in that direction, whether we like it or not)

VII. Humanistic Teaching

VIII. The Woman who is Teacher

IX. Articles available for your use at the Materials Resource Center

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